

**FOREIGN SCHOLARLY INTERPRETATION OF JADID WOMEN AND THEIR
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Abstract: This study examines the interpretation of Jadid women in foreign scholarly research. The research focuses on women's education, social activity, modernity and the transformation of women's roles in Uzbek society during the Jadid period. It analyzes how the ideas of enlightenment and renewal influenced women's participation in education, family life and public thought. The study also highlights the contradictions between traditional views, social pressure and the aspiration for modern development.

Keywords: Jadid women, foreign research, enlightenment, women's education, modernity, social renewal, traditional views, public activity, Uzbek society.

Introduction. The interpretation of Jadid women in foreign scholarly research is an important issue for understanding the broader historical, cultural and intellectual development of Central Asia in the late nineteenth and early twentieth centuries. The Jadid movement was not limited to educational reform or literary renewal, it also raised fundamental questions about the position of women in society, girls' education, family relations and the formation of a modern national consciousness. Foreign researchers usually examine the issue of Jadid women within the context of Muslim reformism, modernization, colonial influence, social transformation and the emergence of the "new woman" in Central Asian society. In these studies, women are not presented merely as passive members of the family, but as an essential part of the reformist imagination. The education of women was regarded by Jadid intellectuals as one of the main conditions for national progress, because an educated woman was seen as a mother, teacher and moral guide of future generations. Therefore, the study of Jadid women in foreign scholarship helps to reveal how questions of gender, education and social change became central to the reformist worldview of the Jadids.

At the same time, foreign academic works interpret the fate of Jadid women as a complex historical process shaped by contradictions between tradition and renewal. On the one hand, Jadid thinkers promoted female literacy, cultural participation and intellectual development; on the other hand, women who entered public life often faced resistance from conservative social norms, patriarchal attitudes and later political repression. Foreign scholars analyze this process not only as a local social issue, but also as part of wider debates on modernity, Islam, nationalism and Soviet transformation. Through this perspective, the lives and activities of Jadid women are understood as evidence of a changing society in which women gradually became visible in education, literature, journalism and public discourse. Thus, the topic is significant because it allows researchers to compare local historical realities with international scholarly interpretations and to evaluate how foreign studies explain the role of Jadid women in the cultural awakening, intellectual renewal and social modernization of Uzbek society.

Literature review. Marianne Kamp's *The New Woman in Uzbekistan: Islam, Modernity, and Unveiling under Communism* is an important foreign study for analyzing the issue of Jadid women. The work examines Uzbek women's social transformation in the early twentieth century and connects this process with Islam, modernity, education and public life. Although the book is not

devoted only to Jadid women, it gives valuable information about how reformist ideas influenced women's education and their changing role in society.

Kamp shows that Jadid intellectuals regarded women's education as an essential condition for national progress. In their view, an educated woman could contribute not only to family upbringing, but also to the cultural and moral development of society. This idea is significant for the article because it helps explain why the "women's question" became an important part of Jadid reformist thought. At the same time, Kamp emphasizes that women's modernization was a complex and contradictory process. Education and public activity created new opportunities for women, but traditional views, social pressure and later political control limited their freedom. Therefore, Kamp's research is useful for understanding Jadid women as active historical figures whose lives reflected the conflict between renewal and resistance.

Materials and methods. The materials of this study consist of foreign scholarly sources devoted to Jadidism, women's education, modernity, and social transformation in early twentieth-century Uzbekistan. The main source analyzed in the article is Marianne Kamp's *The New Woman in Uzbekistan: Islam, Modernity, and Unveiling under Communism*. This work is selected because it provides an important foreign interpretation of Uzbek women's changing social position, the influence of reformist ideas, and the emergence of the concept of the "new woman" in society.

The study uses descriptive, analytical, and historical-comparative methods. The descriptive method helps to present the main ideas of Kamp's research in a clear and systematic way. The analytical method is used to examine how the author explains the connection between Jadid reformism and women's education, public participation, and social renewal. The historical-comparative method allows the research to compare traditional social views with modern ideas of enlightenment and to show how these contradictions influenced the fate and role of Jadid women.

Results and discussion. The analysis shows that Marianne Kamp's research presents the issue of Jadid women as an important part of social and cultural transformation in Uzbek society. In her interpretation, women's education was not only a private or family matter, but also a central element of national development. Jadid intellectuals connected the progress of society with the enlightenment of women, because an educated woman was regarded as a person capable of influencing family upbringing, moral values and the intellectual formation of future generations.

The study also reveals that Kamp does not describe women only as passive objects of reform. Instead, she shows that women gradually became visible participants in education, public life and social change. This approach is significant because it allows the history of Jadid women to be understood not only through the ideas of male reformers, but also through women's own experiences and changing social roles.

At the same time, Kamp's work demonstrates that the modernization of women's lives was a contradictory process. On the one hand, Jadid reformist ideas created new opportunities for women's literacy, education and public participation. On the other hand, traditional attitudes, social pressure and later political control limited women's freedom and made their fate complicated. Therefore, the issue of Jadid women should be analyzed as a process shaped by both renewal and resistance.

The discussion of Kamp's research shows that foreign scholarship gives a broader theoretical perspective on Jadid women. Her work connects the topic with such concepts as modernity, Islam, gender, education and social transformation. This makes the study useful for understanding that

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Jadid women were not only symbols of enlightenment, but also real historical figures whose lives reflected the difficult transition from traditional society to modern social thinking.

Conclusion. In conclusion, the issue of Jadid women was closely connected with education, modernity and social renewal in Uzbek society. The analysis shows that women's education was considered an important factor in national development, family upbringing and cultural progress. Through this approach, Jadid women can be understood not only as objects of reform, but also as active participants in historical change. The study also demonstrates that the modernization of women's lives was a complex and contradictory process. Traditional views, social pressure and political control often limited women's opportunities, but their desire for knowledge and public activity contributed to the formation of a new social consciousness. Therefore, the study of Jadid women through foreign research helps to understand their important role in the development of enlightenment, gender awareness and modern Uzbek society.

References

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